

THE  
WEATHER-COCKE  
OF  
ROMES  
RELIGION:  
WITH HER SEVE-  
RALL CHANGES.  
OR  
THE WORLD TURNED  
TOPSIE-TURVIE

PATENTS.

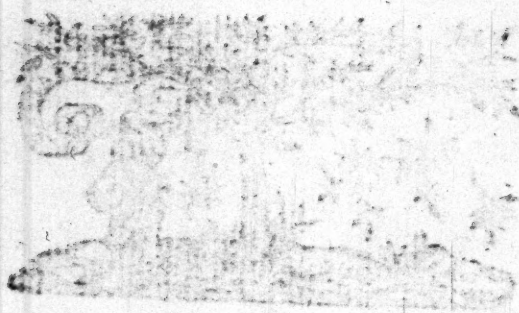


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THE  
WESTER-COCKE  
OF  
ROMES  
RELIGION  
WITH HER SEVE-  
RAL CHANGES  
OR  
THE WORLD TURNED  
TOPSIDE DOWN

BY  
T. A. B. S.



Printed by George ...  
at the ...  
1633





b Scholys in Ep.  
Hieron. ad De-  
mod. de virgin.  
Jeron. To. 1. o.  
parum Hieron.  
c De verb. Episc.  
16 in vii. July 3.  
pag. 401. b.  
d Panop. lib. 4.  
cap. 80. fol. 42.  
e Tract. de vocat.  
obscur. Eccles. In-  
terpret. ad finem  
Plat. de vit. Pont.  
f De suc. Eccles.  
minist. ac benefic.  
lib. 1. cap. 10.  
g Not. in Martyr.  
Ro. Jan. 10. c.  
h Ad fin. Epist.  
55. Greg. 7. apud  
Bonn. To. 3. Conc.  
part. 2. pa. 1196.  
i Ep. 52. Anton.  
k Theodor. Hist.  
lib. 2. cap. 8.  
l Theodor. Hist.  
lib. 5. cap. 9.  
m Bell. 1. 2. de Ro.  
Pont. cap. 31.  
n Moscomius de  
Maior. milit. exc.  
lib. 1. part. 1. c. 1.  
de Rom. Pont.  
p Salm. Commēt.  
in Matt. 16.  
r Job. Aug. Pan-  
theon in arte &  
Theoria transmu-  
121. Metall. ad  
Lam. 10. impress.  
Venet. 1518.  
s Staples. prefat.  
de doctrin. princip.  
ad Greg. 13.  
t Ibid.

learning and piety, as Job of wealth, in his greatest mi-  
ry, as <sup>b</sup> Erasmus witnesseth, *In pontificibus nemo boni  
sanctitatem requirit*: No man, in these dayes, lookes for  
honesty in a Bishop of Rome, as <sup>c</sup> Mussonius confesseth.

In old World, All Bishops, and such Presbyters who  
were of any speciall note for their honesty and learning,  
were called Popes, as <sup>d</sup> Lindan, <sup>e</sup> Onuphrius, <sup>f</sup> Duarch,  
and <sup>g</sup> Baronius confesse. Saint Cyprian, Bishop of Car-  
thage; Saint Austin, Bishop of Hippo: Saint Athanasius,  
Bishop of Alexandria, were called Popes. But now the  
Bishop of Rome claymes it in his sole right to be called  
Pope. <sup>h</sup> Gregory the Seueneth, about the yeere 1073. (a  
little after the Diuell was let loose) made a Decree to that  
purpose, prouiding: *Vt Papa nomen vnicum esset in vniuer-  
so arbe Christiano, nec liceret alicui sumpsit vel alium eo no-  
mine appellare*: That there should bee but one man in all  
Christendome called Pope: and that no man should dare  
to style himselfe, or any other, with the name of Pope.

In old World, The Bishops of Rome were styled by o-  
ther Bishops with such Titles as argued good fellowship  
among them, and no superiority in one ouer another.  
<sup>i</sup> Saint Cyprian tearmed Cornelius Bishop of Rome, *frater,  
Collega, Coepiscopus, Brother, Colleague, and fellow Bishop*.  
The <sup>k</sup> Bishops assembled in Councell at Sardica, speaking  
of Iulius Bishop of Rome, gaue him no other titles, than  
that of Brother, & Colleague: which they gaue indifferent-  
ly to Athanasius, Asclepas, and all other Bishops to whom  
they writ, and of whom they had occasion to speake. In  
like manner, the <sup>l</sup> Bishops of Constantinople vsed Damasus  
Bishop of Rome, *Brothering him, and Collenguing him*, as  
they did others, to whom they writ as well as to him.  
But now the Bishop of Rome is called, <sup>m</sup> *Vniuersalis Episcopus*,  
<sup>n</sup> *vniuersalis Pastor*, <sup>o</sup> *vniuersalis Iudex*, <sup>p</sup> *Pater  
Celestis*, <sup>q</sup> *Vice-deus*, <sup>r</sup> *Dens mortalis*, <sup>s</sup> *Opt. Mar-  
Supremum in totius numen*, <sup>t</sup> *Caput totius Ecclesie*, <sup>u</sup> *Pater  
ter Ecclesie*, <sup>x</sup> *Sponsus Ecclesie*, <sup>y</sup> *Mater Ecclesie*, <sup>z</sup> *Rex re-  
gum*, & *Dominus dominantium*: The vniuersall Bishop;  
the vniuersall Pastor; the vniuersall Iudge; the Vice-roy



## The Roman Weather-cock.

of heaven; a mortall God; the best, and the greatest; the highest power on earth; the head of the whole Church; the father of the Church; the Churches husband; the King of Kings, and Lord of Lords.

In old World, The Bishops of Rome stood not vpon supercriptions of Letters, but received such as were sent vnto them, how euer they were indorsed: But now they haue made a Decree in consistory: *Ne post hac ab ullis Principibus missæ recipiantur literæ, quæ debitis Titulis non sunt inscriptæ*: That no Letters be received from any Prince, vnlesse they giue the Bishop of Rome his due titles.

In old World, When Emperours writ to the Bishops of Rome, they prefixed their owne names before the Bishops: and when the Bishops writ to the Emperour, they set their names after the Emperours: But *hic stylus impræsentiarum in Rom. Curia exoleuit*: This manner of writing is out of vse in the Romane Court in our dayes. *In literis ad nos missis nomen tuum nostro præponis, in quo insolentia, non dicam arrogantia, nomen incurris*: In the letters which you sent vnto vs, you set your owne name before ours: whereby you incur suspicion of insolency, I will not say arrogancy, saith Pope Adrian to Fredericke the Emperour. And, *Falsum præsumi rescriptum, in quo non legatur summi Pontificis nomen antecætera*: That is supposed to be a false writ, in which the Popes name is not set in the first place, saith a Popish Lawyer.

In old World, They who writ vnto the Pope, vsed words of the singular number, *thou-ing him*, as they did others. But Pope Adrian tooke that in great snuffe at the hands of Fredericke the Emperour: And since that, no man dares *thou* the Pope.

In old World, The Pope of Rome acknowledged the Emperour for his Lord and Master: But in these latter times, the Popes of Rome haue taught the Emperour to acknowledge them for his Lord and Master.

In old World, euen till Gregory the First his time (by *Bel*. his confession) *Imperator dominium temporale in urbem Rom. habebat*: The Emperour had the temporall gouernement.

ernement of the Citie of Rome: But now the Pope hath taken it into his owne hands. The Emperour hath not so much as a Goose-gate in the Citie of Rome.

In old World, the Popes were not wont to gine armes, as Princes and Noble-men did: *Præter Pontifices saltem morem non leguntur habuisse*: The ancient Popes had no such custome, saith *Azorius*: But, about the yere 1040. this custome was taken vp, and is continued, *Vi Re. Pont. insignibus Gentilitijs v. crentur*, saith the same *Azorius*.

*a Instit. Moral. part. 2. cap. 43. Col. 941.*

In old World, till *Siluesters* time, *Cardinalium nomen non legimus*: wee reade not so much as of the name of Cardinall, as *b Azorius* confesseth; yet now the name is common.

*b Instit. Moral. part. 2. lib. 4. ca. 1. 4. quæst. Col. 604.*

*c Onuph. Tract. de obscur. voc. interpretat. & Moscon. de Ma-*

*iest. Eccl. Milit. lib. 1. part. 1. c. 5.*

*d Episcopus Eliensis resp. ad Bell. Apolog. cap. 4. pag. 103.*

In old World, there were Cardinals in other places, as well as at Rome. *c* There were Cardinals at *Ravenna*, at *Pisa*, at *Millan*, at *Naples* in *Italy*, at *Compostella* in *Spaine*, at *a Pauls Church* in *London*: But now, as the Bishop of *Rome* hath robb'd other Bishops of the name Pope: so hath hee robb'd other Cardinals of the name Cardinall. *Pius 5. in suo deplomate Anno 1568. penitus hoc nomen in omnibus alijs Ecclesijs præterquam in Rom. extinxit: & solummodo Cardinalis nomen competere voluit Cardinalibus S. R. E. à Papa creatis.* *Pius the 5. in his Bull, bearing date 1568. hath cryed downe the name Cardinal in all other Churches but in Rome: and he hath decreed, that such onely as are created Cardinalls of the Church of Rome, by the Pope, shall be called Cardinals, as is witnessed by *e Mosconius*, Vicar generall to the Arch-bishop of *Bononia*.*

*e Loco supra citat.*

In old World, the Cardinals of *Rome* were inferiour to Bishops: in so much, that a Cardinall-ship was but a step to a Bishopricke: But now Cardinals are superiours to all Bishops. A Bishopricke is a step to a Cardinal-ship, as *f Bell* himselfe confesseth.

*f Lib. 1. de Clericis, cap. 16.*

*g Conc. Narbon. sub Necca.*

*Rege, Anno 589.*

*apud Bin. Tom. 2. Conc. p. 722.*

*h Tom. 2. Annal. ad Ann. 589.*

In old World, it was decreed, *g Vi nullus Clericorum vestimenta purpura induat*: That none of the Clergy should weare purple: But now the Pope and his Cardinals are clad in purple: And *h Baronius* iustifies them therein.



## The Roman Weather-cocke.

3

In old World, it was decreed, *a Ne deinceps R<sup>o</sup>. Pont. a Mater Hist<sup>or</sup>.*  
*& Cardinales uterentur Equis & Mulis sed tantum Assis,*  
*Christi, cuius videri vellent vicarij, exemplo:* That the Popes  
of Rome, and their Cardinals, should not ride vpon Hor-  
ses or Mules, but on Asses, as our Sauour Christ did,  
whose Vicars, they say, they are. But *b Genebrard* vpon *b Chronolog.*  
mention of this, cries out, *O legem nunc prodigijs euerst.* *lib. 4. ad An.*  
O excellent Law, but as now quite out of force! *1294.*

In old World, it was *c* decreed, That no Arch-bishop *c Greg. lib. 4.*  
should pay any thing for the *d* Pall which they receyued *Epif. ep. 55.*  
of the Bishop of Rome: But *e* now it stands some, ere *d Platina in*  
they can get it home, in *360 fere milibus aureorum.* *al-* *vita Leon 2.*  
most 30000. French Crownes. *c. Steilon Com-*  
*ment. lib. 3. de*

In old World, it was *f* decreed, vnder pain of the great *Archiep. Mo-*  
Curse; That no man should dare so much as to talke of *gunt pallio.*  
electing a new Pope or Bishop of the City wherein he li- *f Anastas in vit.*  
ued, *nisi tertio die depositionis eius,* but the third day after *Bonifacy 3. &*  
his buriall: But since the making of this, *g* they haue cho- *Baron. Annal.*  
sen new Popes at Rome, ere the former Popes were bu- *Tom. 8. ad An.*  
ried, yea, ere their bones were thoroughly cold. *606.*

In old World, euen in *Chrysostome, Ambrose, Austin,*  
*Leo the First, Gregory the First* his time, all Bishops, euen *g Mastomus de*  
the Bishops of Rome, were chosen by the Clergy, and *urb. Ep. in Cels.*  
people of their Cities, as *h Bell.* confesseth: But now the *3. Plat. de vit.*  
Bishop of Rome is chosen by the Cardinals onely: and *Pont. in Leo 3.*  
all other Bishops are chosen by the Bishop of Rome. *h Lib. 1. de Clo-*  
custome so absurd, that *k Silvester Prierias* did note it *ricis. cap. 9.*  
in these words: *Hodie, quando ambitio & lasciuia totam* *i Sn. Pal. Virg.*  
*Ecclesiam deturpauit, Papa reseruat sibi collationem omnium* *de Inuent. rerum,*  
*dignitatum, (.i.) Patriarcharum, Metropolitanorum, &* *lib. 4. cap. 10.*  
*piscoporum, &c.* *k In summ. verb.*  
*Lex 13. quatu.*

In old World, *l* as Cardinal *Tolet* confesseth, *Prohibita* *l In Ioh. cap. 6.*  
*fuit sub una specie communio, & inuicem Catholicis, ut sub* *Annot. 27.*  
*utraque communicarent:* It was forbidden the Laitie to  
communicate in one kinde, and enioyned them to receiue  
in both kindes: But now *m* the Laity among the Papists, *m Conc. Trid.*  
receiue in one kinde onely: *n* The Priest who deliuered *sess. 24. Can. 2.*  
it to a Lay-man in both kindes, is excommunicate. *n Conc. Constant.*  
*sess. 13.*

In.

a *Annal. Tom. 5.*  
ad An. 404.

m. 32.

b *Ibid.*

c *Tbo. Ag. Sum.*

*Tbed. part. 3. 4.*

78. *Art. 1. Har.*

dings Answer

to Bishop

Jewells chal-

lenge, 16. Ar-

ticle.

d *Conc. Trid. sess.*

22. *Can. 9.*

e *Panel. Annot.*

in *Cyprian. de*

*Lapsis*, m. 82.

f *Ibid. 4. Du-*

*rantus de ritibus*

*Eccl. lib. 1. ca. 16.*

m. 12.

g *Greg. dial. 1. 2.*

cap. 23.

h *Chrysost. Hom.*

3. in *Eph.*

*Eph.*

i *De frequenti*

*communione* 1. 4.

k *In cap. parabol.*

*de consecrat. d. 2.*

l *Conc. Aga-*

*thense*, *can. 12.*

m *Infla. Moral.*

*part. 1. lib. 5.*

cap. 29.

In old World, *Eucharistia sub utraque specie* *ita*: The Communion was reserved in both kinds. *a* *Baronius* confesseth. But now the Popish Church hath taken order it shall be reserved in one kinde only, to wit, in bread.

In old World, the words of Consecration were uttered openly, *as* the Papists generally confesse. But now, *submissa voce proferantur*: they are uttered in secret.

In old World, *as* It was the custome to deliver the Sacrament of Christs body into the hands of the Receiver. But now (by Papists) the Sacrament is put into the Receivers mouth, and not given into his hand.

In old World, *g* the Deacon was accustomed to bid them depart, who did not communicate. *h* They were reputed impudent, and wicked wretches, who looked on, & communicated not. But now Papists allow lookers on.

In old World, It was the custome to communicate every day: *Nemo Catholicus infirmari potest fuisse Apostolicum, & S. Rom. Ecclesia consuetudinem, imo institutum vique sancitum ab Anacleto temporibus, viz. ut omnes quotidiè communicarent*: No Catholique can deny, but that it was the custome of the Apostles, and of the Church of Rome, but since Pope *Anacletus* dayes: yea, no Catholique can deny, but it was an Ordinance and Decree of the Apostles, and of the Romane Church euer since *Anacletus* dayes, That men should communicate every day, *i* saith *Madrinus* the Iesuite. But now, *Videtur relictam arbitrio cuiuslibet*: it seemes to be left to every mans choyce, whether he will doe so or no, as the *k* *Glosser* notes.

In old World, this Canon stood in force, *l* *Seculares qui in Natali Domini, Pascha, Pentecoste, non communicaverint, nec inter Catholicos numerentur*: Those Lay-men who doe not communicate at Christ-masse, Easter, and Whitsuntide, shall not be called, nor held for Catholiques. But their Decree *consuetudine abrogatus est*: is repealed by a contrary custome, *m* saith *Corinus*.

In old World, they were wont to breake the Sacramentall bread. And, *Ecclesia Græca, & Ethiopica ritibus veteribus*



*vitrem illam consuetudinem*; The Greeke and Ethiopian Church retaines that ancient custome still, <sup>a</sup> saith *Lorinus*. <sup>a</sup> *Comment. in Act. 2.*  
But now, *Non usurpatur fractio, sed singuli panes, seu minores hostia consecrantur ad vitandum periculum decidentium*; there is no breaking of bread vied, but little Wafer Cakes are consecrated, and deliuered whole; for feare, that if they were broken, some crummes should fall to the ground, <sup>b</sup> saith the same man. <sup>b</sup> *ibid.*

In old World, <sup>c</sup> the people had as good a share of the Communion bread as the Priest had: But now the Laity and such of the Clergy as consecrate not, are taught, That they must be content with a lesser Host than that which the consecrating <sup>d</sup> Priest hath. <sup>c</sup> *Chrysost. Hom. 18. in 2. Cor.* <sup>d</sup> *Lorinus loc. citat.*

In old World, the tradition of the Romish Church was such, <sup>e</sup> That they did not consecrate vpon any Friday or Saturday thorow-out the yeere. But now, the Papists consecrate euery day, save only on Good Friday. <sup>e</sup> *Innocent. 1. in Epist. ad Decem. cap. 4.*

In old World, the Papists (on Sheare Thursday) might haue celebrated the Communion, though they had not bin fasting: for, *ut Sacramentum Altaris non nisi a ieiunio hominibus celebretur, excepto uno die anniuersario, quo Cena Domini celebratur*, was <sup>f</sup> decreed by the third Councell at Carthage. But now, *hac Decreti posterior pars abrogatur*: <sup>g</sup> as Papists confesse. <sup>f</sup> *Can. 19.* <sup>g</sup> *Antan. Aug. de Emenda. Grat. lib. 1. Dial. 16. pag. 138.*

In old World (as Papists say) it was decreed, That such as receined the Sacrament, should fast certaine houres after. But this, *hodie non seruatur, sed paulo post comedi potest*, <sup>h</sup> saith *Thomam*, <sup>i</sup> saith *Siluester*. *Consuetudo sine preceptum nihil comedendi post susceptionem Eucharistie, per contrariam consuetudinem abrogatum est*: The custome or commandement of not eating after the receiuing of the Sacrament, is abrogated by a contrary custome, <sup>i</sup> saith *Iosephus*. <sup>h</sup> *Lex. 13. quest. 1. Part. 1. quest. in 4. Sentent. de suscip. Eucharistie. 4.* <sup>i</sup> *Lib. 2. de reg. in Dec. cap. 16.*

In old World, *Omnes simul psallebant in Ecclesia*: All Christians sung together in the Church. Yet now, *soli Clerici canunt*: the Clerkes onely sing, <sup>k</sup> as *Beatus* confesseth. <sup>k</sup> *Beatus*. <sup>l</sup> *Yes, though the Papists confesse, that it was given in* <sup>l</sup> *com.* <sup>m</sup> *Can. 11. p. 195.*

commandement by Saint Paul, *Vt fideles in suis communibus Psalmis & Hymnis alternatim corde simul & voce deus laus Deum laudent*: That the faithfull in their Assemblies should in their turnes prayse God with heart and voyce, by singing of Psalmes: yet a they tell vs, that *Ecclesiasticus* insist, *optimè prouisum est, ne prater cetos ad hoc inscriptionis alij in Ecclesia psallarent*: It is excellently well provided for by the orders of the Church, that none shall sing but a set number appoynted for that purpose, viz. Priests, Clerkes, and Quiristers.

In old World, euen *ab initio nascentis Ecclesie*, populari post recitatas preces, respondebat, Amen: from the first birth of the Church, the common people at the end of prayers, said Amen, as *Durantius* proues. But now with Papists, the Parish-Clerke onely saith Amen.

In old World, the Bible was translated into known Languages, as *Papists* confesse. But now, *Id ipsum fieri omnino non expedit*: It is not meet it should be so, & say they.

In old World, it was ordered, That no bookes should be read in the Church, nisi *solos libros noui & vet. Test.* but the Bookes of the Old and New Testament. But, *hodie quorumlibet somnia, imò muliercularum deliramenta leguntur inter diuinas Scripturas*: At this day euery idle bodys dreames, and old wifes fancies are read with the Canonickall Scriptures, saith *Erasmus*.

In old World, *Patres dicebant, ad Hebraicos vel Græcos codices recurrendum esse*: The Fathers said, wee ought to haue recourse to the Hebrew or to the Greeke Copies, saith *Azorius*. But now, *Nunc est quod ad Hebraica vel Græca ex mularia recurramus*: There is no reason why we should doe so, saith \* the same man.

In old World, Bishops and Presbyters read all manner of bookes; hereticall as well as orthodoxall: by the *Papists* confession. Yet at this day, they are agreed vpon this poynt, *Hæreticarum libros non esse legendos, vnde solum ab illis, quibus ex speciali licentia summus Pontifex id concessum fuerit*: b That no man may read in these dayes

a *Idem. ibid.*

b *De Rit. Eccl. lib. 2. cap. 7.*

c *De Rit. Eccl. lib. 2. cap. 7.*

d *Alfous. de Ca-*

e *Ad An. 60. nu.*

f *Bell. lib. 2. de*

g *Verbo Dei, c. 16.*

h *Alfous. de Ca-*

i *Ad An. 60. nu.*

k *Senec. lib. 6. An-*

l *nal. 132.*

m *Schol. in Ca-*

n *tal. Script. Eccl.*

o *Hieron. verbo*

p *Ephra.*

q *Instit. Moral.*

r *part. 1. lib. 2.*

s *cap. 3.*

t *ibid.*

u *Videtur Ad-*

v *uertat in 9. tom.*

w *Hieron. ad 9.*

x *questum 2. 172.*

y *ibid.*



any hereticall bookes, except they haue a speciall licence from the Pope. *Quod partibus antiquissimis licuit, nobis non licet*; It is not lawfull for vs to doe that, which it was lawfull for the ancient Fathers to doe, say Papists.

a *Ibid.*

In old World, he was thought to wrong a Martyr, who prayed for him: for it ran currant of old, *Interium facit Martyri, qui orat pro Martyre*. But now, the Papists pray for them whom they account Martyrs, for, *pro celeberrimis illis Carthusianis in Anglia Martyribus, totus ordo Carthusia per orbem Christianum diffusis, consuetas pro defunctis preces ad Deum fudit*; The whole Order of the Carthusian Monkes thorow-out the world, said their ordinary prayers for the dead, for those famous Carthusian Monkes who were martyred in England, saith *Molanus*: concluding, that *pro nostris temporis Martyribus absque iniuria oratur*. Men may pray for the Martyrs of these dayes without wronging them: giuing this pretty reason hereof, Because *plerumque sunt imperfecti Martyres*. The most of the Martyrs in our time are poore Martyrs, such are all your Tyburne Martyrs.

b *Resp. Quodlibet ad 3. quest. dist. 1. canon. 1568. cap. 6.*

c *Ibid.*

In old World, *Leo the First* said, *Non permittendum est ut quisquam extra Sacerdotalem ordinem constitutus, praelum sibi predicatoris assumat*: It is not to be suffered that any who is not Priested should preach. But now the Popes of Rome dispencc with Iesuites, Lay-Iesuites, who are not Priested, to preach, as *Durandus* witnesseth.

d *Epist. 3. tom. 1. Canon. 2. Binnion. 1568. 970.*

e *De Ritibus Eccl. Carol. 15. cap. 21. num. 7. f Franc. Zab. rel. de schism. Pont.*

In old World, *Imperator congregabat Concilia*. The Emperour called Councells, saith *a Cardinal of France*. *Tempore magni Constantini & aliorum Augustorum ad congreganda Concilia non quaesitus est magnopere Romanus assensus* *Papa*: In the time of *Constantine the Great*, and other Emperours, the Bishop of Rome his assent was not greatly required to the calling of a Councell, saith *e Anac. Silu. us*. But now it is *h* ouer-ruled, That calling of Councells belongs to the Pope, and not to the Emperour.

g *De Reg. Conc. Basil. lib. 1. cap. 20. h Bull. Six. de Conc. cap. 21.*

In old World, *per multos annos, etiam per aliquod seculum, Presbyteri et Diaconi omnes ad Concilia vocabantur*: From the Apostles times, for many yeres,

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<sup>a</sup> Lib. 1. de Cle-  
ricis, cap. 18.

<sup>b</sup> De sac. Eccl.  
Minist. lib. 1. c. 20.

<sup>c</sup> d. 96. Nos ad  
fidem.

<sup>d</sup> Bell. lib. 1. de  
Conc. cap. 19.

<sup>e</sup> Lib. 1. de Cleri-  
cis, cap. 18.

<sup>f</sup> Ibid.

<sup>g</sup> Instit. moral.  
part. 1. lib. 7. c. 12.

<sup>h</sup> Quæst. in  
script. 9. 77. Col.

98. Tom. 1. Bibl.  
vet. pat. edit. 3.

<sup>i</sup> Gratian. 4.  
Statutum.

<sup>k</sup> Instit. moral.  
part. 1. lib. 5.

cap. 19. pag. 399.

<sup>l</sup> De emendat.  
Gra. lib. 1. dial.

16. pag. 134.

<sup>m</sup> Lib. 2. de bo-  
nis operibus in  
part. cap. 17.

<sup>n</sup> Instit. moral.  
part. 1. lib. 7.

cap. 15. 3. que-  
st. 1.

yea for many ages, all Elders (Priests if you will) & Con-  
suls were called vnto Councils, as <sup>a</sup> Bellarm. confesseth.  
But now, cyther few or none are called. Now Bishops  
onely are the *Domini facientes totum*.

In old World, *Reges ac Imperatores non adfuisse tantum  
Synodo. sed præfuisse legimus*: Wee reade that Kings and  
Emperours were not onely present at Councils, but as  
Presidents of them, <sup>b</sup> saith Duaren. And so much may be  
gathered out of Marciannus the Emperours words, which  
are to be found in <sup>c</sup> Gratian. But <sup>d</sup> now, the Pope must  
needes be President, cyther in his owne person, or by his  
Deputy.

In old World, *primis sexcentis vel octingentis annis, sum-  
mi Pontifices coquebant Concilia Nationalia Episcoporum Ita-  
lie*: for the space of sixe hundred or eight hundred yeeres  
after Christ the Bishops of Rome, for the weightier mat-  
ters of the Church, called Nationall Councils of the Bi-  
shops of Italy, as <sup>e</sup> Bell. confesseth. But now they haue left  
that. Now the Pope and his Cardinals dispatch all, as  
<sup>f</sup> Bell. tells vs.

In old World, before Gregory the First his dayes, Lent  
alwaies began on that day which we call the First Sunday  
in Lent, as <sup>g</sup> *Azorius* proues well. But now, all men  
know, theirs begins on Ash-Wednesday.

In old World, Lent was thought to end vpon Palme-  
Sunday: for *Quadragesima implatur ad Festum Palmarii*,  
saith <sup>h</sup> *Anastasijs Nicenus*. But now, theirs is thought to  
end vpon Easter-euen.

In old World, it was decreed, <sup>i</sup> That the Clergy should  
haue one weeke more in their Lent than the Laity. But  
now this Decree is out of force, saith <sup>k</sup> *Azorius*: *Clerici  
hodie non seruant, sed incipiunt facere ieiuniorum* iuxta Laicos.  
The Clergy keepe not this Decree, but begin Lent when  
the Laity begin it, saith <sup>l</sup> *Antonius Augustinus*.

In old World, Wednesday was commanded to be a Fa-  
ring-day, as <sup>m</sup> Bell. and <sup>n</sup> *Azorius* proue fully. But now,  
a man may eat flesh vpon Wednesday, by both their con-  
fessions.



## The Roman Weather-cock.

In old World, they fasted at Rome in the time of Augustus. But now they use not to fast then.

In old World, they might drinke no wine on Fasting-dayes; for *veteres Canones vinum interdixere diebus ieiuniarum*; The old Canons forbade wine on Fasting-dayes, saith *b Alfonsus Pisanus*. But *c* now Papists drinke, and may drinke wine, hold belly, hold.

In old World, *d veteres Canones interdixere siceram, & omne quod inebriare potest, & mulsum, & cernisiam*: It was not lawfull to drinke any liquor which might intoxicate a mans braines. But *e* now no liquor is exempted on fasting-dayes.

In old World, *veteres Canones interdixere Pisces*: the ancient Canons forbade fish on fasting-dayes, saith *f Pisanus*. But now, *Piscibus uti licet*: a man of their Church, may lawfully eat fish, saith the same *g Pisanus*.

In old World, they who fasted, ate but one meale in a day: for, *Unicam in ieiunio refectiorem esse debere, exempla Scripturarum, testimonia Patrum, & perpetua consuetudo fidelium probant*: The examples in Scriptures, the testimonies of the Fathers, and the continual practice of the faithful, proueth they should haue no more, saith *h Bollarinus*. But *i* now, ouer and besides a dinner, men may haue at night *refectiunculam*, or *collationem*, as some of them call it: indeed, a banquet (for it consists of fruits, & sweet-meats) vpon a fasting-day. Yea, they may haue this, though *refectiuncula nocturna veribus prorsus ignota*: Such night-banquets were altogether unknowne to antiquity, saith *k Pisanus*.

In old World, they used not on fasting-dayes to take their meale before night, or toward night; *Apud veteres inauditum est prorsus ut ante horam 9. quæ est tertia post meridiem, ieiunium quodcumque soluantur*: It was neuer heard of among the Ancients, that any Fast ended before three of the clocke in the after-noon, saith *l Bell*. But now, *ieiunium in vesperam usque prorogari solitum, in meridiem transiit* *Esclesia*: The Popish Church allowes men on fasting-dayes to take their meale at noone, which was wont to be

## The Roman Weather-cock.

a In Epist. de de-  
lectu ciborum  
ad Epist. Basil.  
cap. 21. loca supra  
citato.

taken at night; as Erasmus notes: Suppers are changed  
into dinners, saith Bellarmine.

b Institut. moral.  
part. 1. lib. 7. cap.  
20. queritur.

In old World, *Ut constas ex Patribus, praesertim Am-  
brofio, Augustino, Leone, ieiunia cum Eleemosynis, precibus  
& vigilijs de more coniungebantur*: Fasting was accompa-  
ed with Almes, with prayer, with watching, as the Fa-  
thers testifie, especially Ambrose, Austin, and Leo, saith  
b Azorius. But now, *Vsu & more vigilia sunt sublata, &  
consuetudine factum est, ut ieiunia nostra caream illis comi-  
bus quos extra solebat habere, nimirum precibus, & eleemosy-  
nis*: Watching is out of vse, and so is prayer, and almes:  
fasting walks by it selfe: it hath lost his old companions,  
as the same Azorius confesseth.

c Ibid.

d Pimpl. lib. 3.  
cap. 11.

In old World, *Formula ieiunij prisci vere Christiana*: The  
manner of fasting was truly Christian: But, *ieiunia Ca-  
tholicorum passim Epicurea*: the manner of fasting obserued  
by Papists at this day, is Epicurean-like, as d Bishop Lin-  
dan confesseth.

e d. 93. 2. Sub-  
ditum.

In old World, e Abbots were inferiour to the meane  
of the Clergy, euen to dog-keepers, or doore-keepers, as  
they call them. But now, Abbots are next to Bishops, and  
some of them are Bishops fellowes, f intituled not as the  
ordinary sort, *Reuerendi Patres, Reverend Fathers*: but  
*Reuerendi Patres in Christo, Reverend Fathers in Christ*.

f Cassianus Co-  
nstitutio mundi,  
part. 4. confil. 31.

g d. 93. 2. Sub-  
ditum.

In old World, g Monkes were vnderlings to Abbots,  
euen then when Abbots were vnderlings to doore-keepers.  
But now Monkes haue gotten the precedency of most of  
the Clergy, as h Azorius confesseth.

h Institut. moral.  
part. 1. lib. 12. cap.  
19. 11. queritur.

i Duaren. de sac.  
Eccles. Ministr. ac  
benefic. lib. 1.

cap. 20. Polyd.  
Virgil. de in-  
uent. rerum lib.  
7. cap. 1.

k Epist. ad Pau-  
lin. de institut.  
Monachi.

In old World, Monkes liued in Wildernesles, remote  
from all presse of people, as out of the world: which the  
Papists themselves are driuen to confesse, as sufficiently  
proved by Saint Hierome: for, *Si cupieris quod dixeris, Mo-  
nachus i. solus: quid facis in urbibus, quae ubique non sunt  
solorum habitacula, sed multorum*: If thou desire to be that  
indeed which thou art called, a Monke, that is, a solitary  
person: what dost thou meane to liue in a City, which is  
not a place for solitary persons, but for such as lone good-  
fellowship, saith Saint Hierome: Vpon which a Popish

\* glozet



## The Monks Weather-cocks.

*in uribus:* There should be no Monasteries in Cities: now there are Monasteries in Cities: and as much good fellowship among Monkes, as among good fellows of the Towne. The case is now altered. A Monke is a merry fellow.

In old World, a Monke lived by the labour of their hands. The Monke that laboured not with his hands for his lining, was reputed a Thiefe. But now Monkes live eyther altogether idly, or after another manner than in old time. They cannot away to worke.

In old World, Monkes were in no degree of Church Ministry. *Monachos usque ad tempus Eusebij, Sozimi, & Siricij, Monachos simpliciter & non Clericos fuisse, Ecclesiastica testatur Historia:* The Ecclesiasticall Histories witness, that til about Eusebius, Sozimus, and Siricius dayes, Monkes were Monkes onely, and not of the Clergy, saith Gratian: *Primum Monachi omnes, etiam Abbates Laici erant:* At the first all Monkes, yea and Abbots, were Lay persons, saith Azorius, & Duaren, and others. But now, *Usus obtinuit ut Monachi, iidem atque Clerici ministeribus & Officijs in Ecclesia fungerentur:* The Monkes are turned Clerkes, and doe all the offices belonging vnto the Clergy.

In old World, Monkes were observing dyet: for, *Coniugia fugias, sit uisus & uersationibus, &c.* Take heed of feasting, and let thy name be in the world, &c. saith Paulus. *Primum Hieronymus* giving his opinion how Monkes should be dieted. But now Monkes haue so pleasant and large fare, and so many meales, that their fatnesse and great bellies are growne into a pro-uerbe.

In old World, Monkes were not notorious by singular weed, but euery man was such apparelled as hee thought good, so it were decent. They were not gaud to this of that, which made them markable in the streets as they went: for, *in veste nulla discretio, nulla admiratio: utrumque placuerit incedere, nec detractionis est, nec laudis.* saith Saint Hierome, speaking of a Monke. But now, as there are

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**POINTS**

10. The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the Company, held on the 10th day of January, 1901, at the City of New York:

**Pengantar**

1947-1948

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MEDITATION  
V P O N THE XXII<sup>th</sup>  
Chapter of GENESIS.

By H. W.

K



As thou hast read  
Piece of Sacred  
Story, Behold the  
Father of the Bos-

treans, who should  
seem to be a  
Tern, who by his  
dement